

7: Joest--55 [2]
116, 164, 273

E-5

(no date) 1882

Formosan Aborigines

The aboriginal population is also frequently decimated by smallpox epidemics. They suffer from the damp and cold; they produce few children and indulge in quantities of Chinese brandy, so that it is likely that they will soon either become extinct or be assimilated by the Chinese immigrants.

7: Joest--61 [2]
116, 177, 273

E-5

(no date) 1882

Formosan Aborigines
Chin-hoan

In former times the Chinwan natives distilled a beverage from fermented rice or millet. Rice meal took the place of yeast, this had to be chewed by a woman who was past her menopause. Today the Chinese Samshu has taken the place of the native drink and both men and women drink it in large quantities.

7: Joest--61 [3]
116, 123, 273, 572, 609

E-5

(no date) 1882

Formosan Aborigines
Chin-hoan

I gained the confidence and friendship of the Chinwans through this brandy [MC: Chinese samshu] which they consumed in pailfulls until men, women, and children were lying unconscious on the ground; it was, however, considerably diluted. The Chinwan natives also have the custom of establishing the bond of friendship by drinking. They squat on the ground in the usual manner and put their arms around each other's shoulders; they make a short speech, vowing eternal friendship, and then drink together from the pumpkin shell which holds the brandy until it is empty. I drank in this way with both men and women.

7: Joest--61 [11]
116, 266, 273

E-5

(no date) 1882

Formosan Aborigines
Chin-hoan

I was not able to determine whether the natives are also cannibals. They did not, at any rate, eat the two Chinese which were killed during my stay. Mr. Pickering, however, who knows the customs of the Chinwans well, states that they mix the brain of an enemy with their brandy and drink it.

10: Schumacher--226 [7] T-1
116, 273, 721

(ca. 1896) 1898

Formosán Aborigines
Chin-hoan

Another man who had spent quite some time in the mountains of Formosa told me that he and two of the chiefs had drunk to one another. On that occasion he had to take off some of his clothes and his back was rubbed with mutton fat, while he and his co-drinkers, and the others present, drank some intoxicating beverage out of the crania of some Chinese. I myself can only repeat that the inhabitants of the mountains appeared to me as peaceful and almost shy people and that I had no occasion whatsoever to get a glance of anything which would have incited the most vivid imagination to present such confusing statements.

14: Tamai--98 [2] J-2
116, 273

(1896) 1896

Formosan Aborigines
Chin-hoan

Since the Tschinwans are a very greedy people they often come to the officials and say: Taeskin (Sir), Mima (to drink), shinon (Sake), that is, sir, I should like a drink of Sake.

16: Müller--233 [5] U-3
116, 273

(no date) 1910

Formosan Aborigines

They make alcoholic beverages, of which they consume quantities, out of millet. For fermentation they use the pollen of the Chenopodiaceae or white yeast which they get from the Chinese. Among some tribes saliva takes the place of yeast: the women chew the millet before the wine is prepared.

16: Müller--239 U-3
273

(no date) 1910

Formosan Aborigines
Tsuoi

To prepare for this festival, [MC: at the beginning of the millet harvest] the women brew the wine made from millet with many ceremonies, using millet which they have chewed beforehand to ferment it.

19: Guérin and Bernard--558
273, 757

G-3 (ca. 1866) 1868

Formosan Aborigines

Fertilizer comes from the ashes of large tree trunks that lie flat on the ground and are burned every year. In the spaces between them you see turnips, a kind of dandelion which is a remedy for intoxication, and tobacco.

19: Guérin and Bernard--559
116, 273

G-3 (ca. 1866) 1868

Formosan Aborigines

The Formosan savages ferment barley and thus obtain a sourish drink which produces an inoffensive type of intoxication.

19: Guérin and Bernard--563
116, 241, 273, 796

G-3 (ca. 1866) 1868

Formosan Aborigines

The aborigines celebrate three annual feasts which correspond to the sowing or harvesting of rice, millet and chickweed. The Tayal call them by the picturesque name of work of the cups. As a matter of fact, there is a great deal of drinking, and according to a custom which is fraternal rather than convenient, people drink two by two out of the same vessel. There is some preliminary hunting, so the natives always have an ample supply of venison. The guests get drunk, fight, and then when the ceremony is over, they limber up their muscles in a hunt.

22: Wiedfeldt--10 [2]
116, 273, 177

F-5

(1913) 1914

Formosan Aborigines
Atayal

On special occasions they drink a fermented millet. The women salivate and masticate thoroughly a mouthful of millet, and place the result in a hollow stump of wood, where it ferments after a time. It stays there until it is mixed with water and drunk. Recently they have begun to make rice-whiskey in the same way. They also like slightly salty water, in which ginger has lain. Since they have been restricted to the Aiyu line, many Schimptonoff have become fond of sake and whiskey without soda, which they drink from the bottle. Immoderate drinking is said to have been unknown among them formerly. After all, it was difficult to keep large amounts of intoxicating drinks on hand in view of their laborious method of preparing them.

They are very fond of wine. This is made of rice which they chew and then place in a hollow bamboo cane for a few days so that it will ferment. If they have a visitor they go out of the house and both parties pay their respects to each other. The guest must first taste of the wine and then is led into the house.

25: Plaut--60-61
116, 273, 585, 721

U-4

(no date) 1903

Formosan Aborigines
Atayal

There are a good many different marriage customs. The Atayal celebrate the wedding in the bride's house, and then the guests accompany the couple to the husband's home. The western Atayal have no ceremony other than the drinking feast; the eastern Atayal, on the other hand, have the curious custom of erecting in the open a scaffolding about twenty feet high; [61] the newly weds have to sleep on this platform the first five nights after the marriage.

Occasionally two young men woo the same girl. Then there is a race between them; they go out on a head hunting expedition, and the first one who returns home with his booty gets the bride.

The Vonum still observe the practice of kidnapping the bride. The young man goes to her house with a large group of his friends, he has a mock war with her relatives, then seizes her and carries her off to his house. After she has lived with him for several days, the relatives on both sides gather and celebrate the wedding with drinking and singing. During the feast the so-called Shui-sha-lien-hua-Vonum stage a mock battle, and it is considered a lucky omen for the marriage if blood flows. The Vonum also have exchange marriage, for a young man may wed the sister of his friend, and give him his own sister as a wife.

25: Plaut--61
116, 273, 583

[2]

U-4

(no date) 1903

Formosan Aborigines
Tsou

Among the Tsou a young man carves a hair pin of stag antlers, and then sends it to the girl he is courting. If she accepts the gift, she is engaged. The marriage consists in a kidnapping, which the groom accomplishes with the aid of his friends. Custom decrees **that after the girl has spent one night with the groom**, she must slip away and return to her parents; then after three days he comes in a ceremonious fashion to get her. The end of the festival is a drinking party.

When I visited the bachelors' quarters a festival was in progress. The chieftain was wearing a red jacket made of cloth; the other participants had taken off their deerskin garment and were squatting on the floor of the hall wearing nothing but a simple loincloth made of fiber. There were 60 men in all. All were drinking remi, a fermented beverage, in great quantities. They prepare this from rice and millet which has been chewed by the women; they spit this into a trough and the paste is left there to ferment. When this process is complete the paste is mixed with water and the drink is ready. The men used cups made of pieces of bamboo; one of them was drinking from a [622] beer bottle. They emptied the bamboo cups in a single draught. Some of the men went around to fill the cups and urged those who were slow to drink more. The men embraced each other and tried to empty their cups to the last drop.... They ate sugar with the Remi; the younger boys were given sugar without the beverage, although, when I tested the drink, I found that it had a very low alcoholic content. The men must have consumed large quantities, however, for late at night, when we retired, we heard them shouting and stamping their feet.

34: Del Re--15
273, 276

U-4

(no date) No Date

Formosan Aborigines
Yami

"Another peculiarity is that they neither smoke nor drink any kind of intoxicating beverage."

263 trading with the Han people. The ginger they raise by themselves. Most of the cooking oils they use are derived from animal fat.

5. Drinks and stimulants.

271 They drink water when thirsty. Their favourite drink is made by mixing ginger
272 juice with water. This may be used as a medicine. They sometimes drink animal
[262] blood while they hunt on the high mountain where no water can be gotten.

[733] They like wine very much. When one gets drunk, he will not be punished even
if he commits a crime. In time of a festival, they will drink up all the wine which
the host has provided. A man with a good capacity can drink five or six catties of
wine. Two persons drink from one cup of wine at the same moment to show their
273 friendship. No taboo need be observed in time of drinking.

Wine is mostly made of glutinous millet, though today glutinous rice may be used too. *qaocao-seto* reported that she brews wine with millet and rice mixed together. After the material is washed and steamed, it is put on a bamboo tray to be cooled [*maßasao*]. Then, it is transferred to another tray which is laid with taro leaves. It is then sprinkled with some water, and some *tamolo* or yeast is added. After two (in summer) or three (in winter) days it is transferred again to a *matapa* or wine-pot. Some water is added. After another seven days this will become wine.

In the former days, they produced their own yeast. Yeast made of glutinous millet is called *pinixeloy*, and of glutinous rice *patinani saixo*. It is made by putting steamed millet or rice into a tray which is laid with taro leaves and also covered by taro leaves for two or three days and then drying.

Another kind of stimulant used is tobacco. Tobacco is smoked with a bamboo pipe [*totox*]. In the former days, everybody had a bag for keeping the pipe and tobacco, but today, most of the young people smoke cigarettes. They plant tobacco. Tobacco leaves are dried under the sun in the day time and pressed under a stone at night for two or three days. The tobacco will be consumed when it is not too dry. They are not fond of the completely dried leaves because they are easily broken and the taste is bad.

6. Consumption of food

274 They consume food as a necessity to maintain their lives, therefore vegetables, meats, and eggs are of very little importance, because their staples are rice, millet, sweet potato and taro. They always eat only these kinds of staples without anything to take with, not even salt. No refreshment is taken besides their meals.

Formerly, they ate twice a day, now, they eat three times. Breakfast [*qumunama*] is taken in the early morning, lunch [*qumuliax*] at noon, and supper [*qumucabiay*] after dark. A family of twelve persons (the family of the Chief: four adults, eight children) consume four pints of rice each meal. Men and woman, old or young, eat together. Food is contained in a dish [*supiax*] which is put on the floor. The family members squat around it and eat with their hands. Soup, if any, is eaten with a wooden or bamboo spoon. Today, most of them use tables, chairs, and chopsticks,